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IN SOCIAL ROOM
OF
MONTGOMERY HALL

State Universities and Religion

NO man in America has had better opportunity to know the attitude of state educational institutions toward religion than Bishop James C. Baker. For more than twenty years prior to his election to the episcopacy in the Methodist Episcopal Church two years ago, he had been pastor of a church just off the campus of a great state university and in constant touch with the student body. Speaking recently in his old pulpit, he said:

> "He (the student of the state university) has been told that intelligence cannot live with religious faith, that there is an irreconcilable conflict between science and religion. Then we must add that there are in our faculties many able advocates of a mechanistic interpretation of life and experience, which leaves no place for God, freedom, duty. Some teachers have developed a very clear anti-religious climax which leads them to go out of their way to scoff at the great faiths of humanity."

One of the amazing things in connection with the above indictment of many teachers in state universities is that eminent churchmen see what is going on, and never lift their voice against it. Never a word from them to the effect that state education has no right thus to undermine religion and civilization. They seem to think that state education is and must be essentially godless, and if open atheism is taught by certain professors, there is no way to stop the professor.

The churches are today spending a mint of money building "foundations"—churches on the fringes of state university campuses—hoping through them to catch a few of the students who have had the poison injected by atheist professors and by some magic withdraw a bit of the poison or at least to find an antidote. Such methods are beneath the dignity of thoughtful men. They will be as futile to stem the tide of atheism flowing from godless state schools as would a man with a broom to sweep back the ocean's onrushing tide.

If the great Methodist, Presbyterian or Baptist church, or better still, the Federal Council of Churches, would come out with a persistent, aggressive demand that atheistic professors be dropped at once and only Christian teachers put into state educational institutions, more would be done in five years to save students and the nation from atheism than can be done in all the "foundations" in a century. It is a tragedy that Christian men in a Christian nation are so blind as to believe that Christ has no right in state education and that atheism cannot be shut out.

Washington Conferences

THE best attended and probably the most important meetings of temperance leaders in recent years were held in Washington, D. C., on Dec. 8 and 11 inclusive, when the National Temperance Council and the National Conference of Organizations Supporting the 18th Amendment held their annual meetings in the Dodge Hotel. Each organization was in session two full days, the meeting of the latter organization following that of the Temperance Council. At least 100 were in attendance nearly all of whom were heads or leading officials of the temperance organizations of the country. In the Temperance Council these leaders represented themselves only, whereas in the National Conference they represented officially the organizations with which they are connected, which are now 33 in number.

Our space forbids a detailed report of these most important meetings. Suffice it to say, the unusually large and representative attendance was itself evidence of a great awakening among prohibition leaders. Throughout the entire sessions there was evidenced a deep sense of the seriousness of the prohibition situation and a wide and strong feeling that something far beyond what the prohibition forces are now doing must be done and done soon, if we are not to lose much of the ground that has been gained by the labors and sacrifices of many years past. Also, that to set up a great program—educational and political—that will meet the present situation and to enlist new recruits and men of wealth not now identified with this cause, there must be more cooperation and greater unity on the part of the temperance organizations in the field and, probably also, a "united command" under whose leadership all interested organizations will work cooperatively in fighting the tremendous battle which must be immediately waged against the enemies of national prohibition. Among the many expressing this conviction was Daniel A. Poling, President of the World Christian Endeavor Society. The youth, he said, must be mobilized and thrown into the fight to save the day.

These sentiments and convictions found expression in the appointment of a representative committee of sixteen to take this entire matter under advisement. This committee held a preliminary meeting on the morning of December 11th and reported to the full session of the National Conference on the afternoon of the same day, that the committee had canvassed the situation, discussed the matter of united action and, while appreciating the many problems which must be faced in the effort to secure a greater unity, they were convinced these problems were "soluble." They also reported that they were conscious of facing the greatest task they had ever faced, but believed that with the guidance and help of God they would be able to meet this task. They will hold further meetings and report their recommendations to a special meeting of the National Conference which has been called for February 23rd, 1931, in Washington. The membership of the committee follows: Dr. Ella A. Boole, President of the National W. C. T. U., chairman; Ernest Cherrington, secretary of the World League Against Alcoholism; F. Scott McBride, superintendent of the Anti-Saloon League; Oliver Stewart, president of the Flying Squadron Foundation; Clinton N. Howard, chairman of the United National Committee for Law Enforcement; A. H. Briggs, superintendent of the Anti-Saloon League of California; Daniel A. Poling, president of the World Christian Endeavor Society; Mrs. S. Munn, officer of the National W. C. T. U.; and Mrs. D. L. Colvin, president of New York State W. C. T. U.; Robert Watson, Presbyterian pastor of Boston; Mrs. William Tilton, Boston, of the National Congress of Parents and Teachers; James A. Crain, chairman of the Board of Temperance of the Disciples of Christ; A. J. Barton, chairman of the Board of Social Service of the Southern Baptist Convention; Clarence True Wilson, general secretary of the Board of Temperance and Public Morals of the M. E. Church; E. L. Crawford, of the Board of Temperance and Social Service of the M. E. Church, South, and J. Foster Wilcox of the Social Service Commission of the Northern Baptist Convention.

Convinced, as we are, that what this committee is able to do will profoundly affect the cause of national prohibition in the crucial years just before us, we ask that all friends of the temperance cause make earnest prayer that the committee may have Divine guidance and help in its deliberations.

Congressman Fort addressed the Conference advocating what was practically a national referendum by states on the 18th Amendment. While recognizing his sincere devotion to prohibition, the Conference was against his proposal.

Mrs. Mabel Walker Willebrandt spoke before the Conference affirming her continued belief in the rightfulness and practicability of national prohibition.

A. W. W. Woodcock, Director of the Bureau of Prohibition, also addressed the Conference and made a very favorable impression by his presentation of the aims of the Bureau and its methods of work.

The following report of the Findings Committee was adopted by the Conference.

Report

The National Temperance Council records its unshaken faith in Constitutional Prohibition as expressed in the 18th Amendment to the Constitution of the United States. It believes this policy to be legally, morally, socially and economically right.

Despite the relentless opposition of the forces of greed and appetite this beneficent policy has been justified by the results obtained during the decade of its existence.

Because of our confidence in the policy of prohibition adequately enforced to produce yet greater blessings to our people, we accept the opposition of its foes as a challenge to renewed and greater activity along those lines of endeavor that made the original victory possible.

We value the educational work now being done, but feel that this should be multiplied many times over. There should be an educational campaign national in scope but reaching every state, city, village, hamlet, and home in the land. Every opinion forming agency should be reached and used. Every boy and girl should be taught the habit forming power of alcohol and the abiding menace of intoxicating liquor.

Men and women should be made to feel the solemn obligation of American citizenship and taught to respect the institutions and laws of their land. This program should reach the church school, the grade school, the high school and college.

That this program may be the more effective the Executive Committee is requested to suggest from time to time plans by which the best results can be secured.

The best way to build prohibition

"Canadian Liquor Systems"

(Excerpts from an address by Ben H. Spence at a dinner December 1st, in connection with the Annual Conference of The National Reform Association. Mr. Spence is a Canadian, a journalist, at present Washington, D. C., representative of the Toronto Star, and an authority on the Canadian liquor situation.)

* * * *

LET us get this straight. The present liquor selling systems in Canada did not come because of any moral upheaval or protest against conditions under our partial prohibition laws, but were bought and paid for by the brewery and distilling interests as a sales promotion proposition. In this they were aided by would-be purchasers of liquor who wanted greater facilities by which they might obtain their favorite brand of booze.

There are today in seven Provinces of Canada 5,148 liquor selling places, breweries, distilleries, wineries, brewery agencies, government stores, beer parlors, beer shops, clubs, hotels, restaurants, etc. A study of this selling set-up distinctly demonstrates three things:

First: That sale, not control, is the dominating characteristic. In the very nature of things the only time the government does or can control liquor in Canada is during the brief period that it has possession of that liquor and it stands harmlessly on the shop shelves with the cork in. The moment it gets into the hands of the purchaser and consumer and is a potential danger in the community with the cork out, the government has no control over it.

Second: Private, not public, ownership, is supreme. All liquor is manufactured by private agencies. Much of what is sold at retail is sold by private agencies. Even that which the government sells has already had the private profit of the manufacturer. There are only 566 liquor selling places of the 5,148 that are wholly owned and controlled by the government.

Third: In more than one-half the liquor selling places of Canada liquor is sold for consumption upon the premises. Though these places are not called "saloons" or "barrooms," they bear the more euphonious names of "beer parlors" and "cafes," I contend that any place where liquor is sold for consumption upon the premises is, in essence, a saloon no matter what name may be given to it. The main difference between a Canadian beer parlor and an old saloon is that in the beer parlor customers sit down to drink. In the saloon they stand. The places smell the same, the stuff sold in them is the same, the disorderly conduct witnessed is the same, the language is the same obscene profanity, and when closing hour comes the same staggering contents are spewed out into the public streets.

Into these various liquor selling agencies, the people of Canada last year in these seven Provinces paid $192,000,000 for liquor. That system planted in the United States and operating with equal facility would divert $2,407,000,000 from the channels of business into which it is at present going.

The evils of alcoholism, however, do not come because men sell or because men buy liquor, but because they drink it and then the country has to pay over again in all the suffering and misery, vice, crime, disease and death. Some of this can be tabulated. Much more can not. It is interesting to note, however, that the consumption of liquor is steadily increasing. It is further interesting to note that Canadian experience upsets entirely the theory that by encouraging the use of beer men would be weaned away from the stronger spirituous liquors. As a matter of fact while the consumption of beer has increased by 35% the consumption of spirituous liquors has increased 96%. With what result in six years? Deaths from alcohol have gone up from 251 to 367. Convictions from drunkenness from 25,048 to 38,826. Convictions for driving while drunk from 202 to 1,322. Industrial accidents from 65,000 to 87,000. Convictions for violation of liquor laws from 8,579 to 19,327. Convictions for all manner of offenses or misdemeanors from 136,322 to 290,043. Convictions for major crimes or felonies from 15,720 to 24,097.

If with the increased consumption of liquor there was an increase in but one of these, it might be explained as a coincidence, but when concurrently with an increase in the consumption of booze there is an increase along all these lines you have more than a coincidence. You have cause and effect.

Three of the more serious evils which can not be tabulated are the results which have been caused by changing the place of drinking from the public drinking places into the homes, and thus the springs of national life are poisoned at the very source. There has been a great increase in drinking by youth because of the easier access to liquor. Then, throwing the mantle of governmental respectability around the liquor trade has cut the ground from under the feet of educational temperance work.

"You cannot remedy the evils that come from the use of alcoholic beverages by providing facilities, even under government auspices, by which those beverages may be obtained for use, any more than you can cure a plague or epidemic by providing facilities, even under government auspices, for the dissemination of germs and disease."

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sentiment in the nation is to put a large number of people to work in the communities where they live. To this end we recommend serious consideration be given to local organization. To the men and women enlisted in these local organizations should be committed the task of developing an informed and militant public opinion in their community. They should be encouraged to distribute literature, arrange meetings, and use every modern device to get prohibition truth to the people. These local organizations should urge all citizens to enroll in a party organization and participate in party primaries to the end that candidates pledged to Prohibition may be nominated and elected.

We record it as our deliberate judgment that any candidate for public office who seeks by any method whatsoever the weakening or destruction of prohibition should be defeated by the votes of all forward-looking citizens, and to this end we serve notice that any such candidate by whatever party nominated will have our united opposition.

"Whether we realize it or not, we are fast becoming a 'weary and heavy ladened' people. We have become also an intensely materialistic people, and unless we are wise enough to keep the spiritual side of our life, individually and nationally, continuously supreme over the material side we are, by the laws of creation, dooming ourselves to degeneracy and to annihilation, exactly as did those nations and peoples that have gone before us destroy themselves by too great a material prosperity."

—*Friends Intelligencer.*

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Drys Against Referenda

The Wets, unwilling to direct their efforts for the repeal of the 18th Amendment within the lines provided by the Constitution, have been insisting on a national referendum on the Amendment and on various other unofficial and unbinding referenda in states, bearing on the Amendment or on state prohibitory laws. The attitude which the Drys should take toward all such referenda was fully considered by the Dry leaders of the country at the annual meeting of both the National Temperance Council and the National Conference of Organizations Supporting the Eighteenth Amendment, at Washington, D. C., December 8 to 11. The following resolutions were unanimously adopted by both bodies:

The Eighteenth Amendment was adopted by the orderly processes of government. It could be repealed only by the same orderly processes.

There is no provision for a referendum under the Federal Constitution.

The American form of government established by the Constitution is a representative government of the people through the sovereign states associated for the common good.

Having won the Eighteenth Amendment, there is no occasion for the dry forces to join in any movement by referendum or other process for its repeal.

Believing as we do in the Eighteenth Amendment and the laws pursuant thereto as the best governmental policy yet devised for dealing with the liquor problem, we are definitely and unequivocally opposed:

First: To the submission of any amendment which would weaken or repeal in whole or in part Amendment Eighteen, or to any national referendum thereon as contrary to the American principle of representative government.

Second: To the submission of any part of this national constitutional policy to either a binding or a non-binding referendum which would tend either directly or indirectly to weaken or nullify the said prohibition amendment.

Third: To any procedure or program which would directly or indirectly assist the enemies of the prohibition policy in their efforts to repeal, weaken, or nullify that amendment, or the laws pursuant thereto, or which would tend to encourage lawlessness or make more difficult the enforcement and observance of the prohibition law.

Cannon Sues Hearst

Bishop Cannon, Jr., of the Methodist Episcopal Church, South, has sued William Randolph Hearst for $5,000,000 for libel. In a public statement signed by the Bishop is incorporated a letter from Hearst to Mr. Young, editor of the Los Angeles Examiner, a Hearst paper. This letter, a copy of which Bishop Cannon was able to obtain, throws light not only upon the despicable methods Mr. Hearst is restorting to to "get" the Bishop, but upon his reasons for being determined to discredit him.

Having satisfied himself there is nothing in the Bishop's life on which he can seize to discredit him, Hearst sets loose his investigators on the Bishop's children in the hope that he can discover and publish something about them that will discredit their father. The statement also includes daily reports of a detective who had under surveillance his son, R. M. Cannon, who is conducting a private school in California, in an endeavor to link up the Bishop in some way with the financial difficulties of the school. Following is an extract from the letter:

"Next to the World Court matter, I feel that the most important duty of the Hearst papers all over the country now is the destruction of the influence of the group which Bishop Cannon represents and controls. This can best be done by constant though careful assaults upon him. In saying careful, I refer to the necessity of making no errors which may have a rebound.

"That the Protestant people are not too partial to the Hearst papers is an unavoidable fact which we face. If it is possible to force other papers to lead the way in matters concerning Bishop Cannon, so much the better.

"I have come to the conclusion that it will be next to impossible to directly pin anything to Bishop Cannon. I am sincere in saying that I consider him to have the best brain in America, no one excepted. He has without exception foreseen and prepared for every attack made upon him. In the bucket shop affair there was much noise but practically no accomplishment. His following in the church which he represents was only solidified by it.

"Investigations have been made of Bishop Cannon's other children, and there is little hope of any news in any of them. They are not dealing with the public in the peculiarly personal way in which R. M. Cannon is. We might publish stories concerning them, but the reaction of the people would be the reaction of Shuler last year; persecution of the son of a prominent man."

The sinister ends for which Mr. Hearst is ready to use his tremendous power coupled with his utter disregard of ethical standards in the methods he uses as revealed in the above letter, proves him to be, in our judgment one of the greatest menaces to the nation.

God and the Depression

"It is a consequence of the advent of the quantum theory that physics is no longer pledged to a scheme of deterministic law. . . . Science thereby withdraws its moral opposition to free will . . . 1927 has seen the final overthrow of strict causality by Heisenberg, Bohr, Born and others. . . . The idea of a universal mind or logos would be a fairly plausible inference from the present state of scientific theory." (Sir Arthur Eddington, "The Nature of the Physical World.")

"Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than a great machine." (Sir James Jeans, "The Mysterious Universe.")

"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love Jehovah your God, and to serve Him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy grain. . . . Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of Jehovah be kindled against you, and He shut up the heavens, so that there shall be no rain, and the land shall not yield

Chickens Come Home To Roost

GANG warfare and racketeering in Chicago did not originate with prohibition. It began in the circulation warfare between Chicago newspapers, according to Silas Bent in, "Newspapermen—Partners in Crime?" in November Scribner's.

"There is an outspoken feeling," he says, "in Chicago that the present wide-spread prevalence of gangs is a direct aftermath of newspaper circulation wars in which gangsters were encouraged and protected..... These circulation wars were serious matters. A score of men were killed and the killers were never prosecuted. Whether or not the affrays were fatal, the police—out of respect or fear of the newspapers—did nothing to interfere. The underworld perceived clearly that these matters could be arranged."

At the beginning the "strong-armed men" used their fists, but knives and guns were not employed. The advent of William Randolph Hearst brought revision of methods. Thugs were employed and guns were used. "Attacks were made on delivery wagons and in time these were protected by armed guards. Hearst's newspapers maintained a twenty-four hour hospital in their building." Presently the Chicago Tribune entered the war against Hearst's "Examiner." In the sanguinary and long-drawn conflict that followed, underworld characters were employed and the Hearst building and plants of other newspapers were guarded. The record of one of Hearst's guards follows:

"Barrett was indicted May 15, 1912, for assault with intent to kill, but was not brought to trial. He was held without bail by a coroner's jury a little later for a killing, was indicted by the October grand jury, but gave bond and was not brought to trial. He was held by the coroner's jury but not indicted for another killing in August. He was arrested in September on a charge of attempting to kill another man, when his revolver had jammed; the case was continued six times, and Barrett was fined $50. His brother, Charles, a division boss of circulation for Hearst, was indicted for murder but was not tried."

It would seem from the above that Chicago newspapers not only employed underworld characters to do their dirty work even to the point of murder, but taught them the racketeer game and pointed the way by which racketeers and bootleggers link up with politicians and secure their protection.

We have here the background of the Chicago situation which led to the murder of "Jake" Lingle, reporter for the Chicago Tribune. The investigations following his murder show that he was on very friendly terms with "Scarface Al" Capone, king of Chicago gangland, and with Chicago policemen and politicians. He had been on the staff of The Tribune for 18 years. His wages were only $65.00 per week. Notwithstanding, he banked $60,000 per year. Concerning his habits Mr. Bent says, "He usually got up a little before noon, broke his fast, took a stroll along Michigan Boulevard, had his chauffeur drive him to the races or to some underworld haunt, and then put in an appearance at the office of The Tribune. If there was any story requiring his special talents, he attended to it; if not, he was off to dinner, sometimes with a police captain, sometimes with a former police commissioner, who was later found to be his partner in a substantial stock market account; then to the theatre or a speak-easy, 'and so,' as Pepys put it, 'to bed.'"

Lingle was probably murdered by some member of a gang which had been starved out because "Scarface Al" Capone monopolized police protection through Lingle's good offices. So no tears need be wasted on him.

No investigation of his murder will meet the situation that does not include the responsibility of Chicago newspapers for gang wars, racketeering and the connection of the underworld with the police and politicians of Chicago. It is a mystery to us how Lingle could be on the staff of The Chicago Tribune for 18 years and the head men of the paper remain ignorant of his connection with the racketeers, police and politicians of Chicago.

Until these newspapers, which made such a blare of trumpets over the punishment of Lingle's murderers and the breaking up of the alliance between gangland and the city government and offered such magnificent sums for the capture of his murderers, clear their own skirts of responsibility for the deplorable situation, we cannot but doubt their sincerity. Until they do this, they had better put on sackcloth and repent in dust and ashes and not so much as "chirp" about prohibition being responsible for racketeering and graft in Chicago.

After stating that, in Chicago, not the politicians alone, nor the respectable persons in the "superworld," but "a section at least of the press" act as accessories to the underworld, Mr. Bent closes his article thus:

"But Chicago newspapers, which function under a constitutional charter of freedom granted on the implicit assumption that all the press would act as the surrogates and protectors of the public, have not qualified honestly for that special privilege at any time, so far as I know, during this century. The principal newspapers there have never been entitled to an exceptional and advantageous status since the early days of their celebrated 'circulation war.'"

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its fruit; and ye perish quickly from the good land which Jehovah giveth you." (Moses, "Deuteronomy.")

"Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal precision they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness. To bring back prosperity people must be conditioned in the right ways of working and living." (Roger Babson, "Christian Record.")

The prophets are agreed. No rain for months is not an accident. Men walking the streets for work in the goodliest land of the world cannot be attributed to a cog snapped out of the eternal gear. A higher mind has willed it. The universe is just such that it can. Electrons even think God's thoughts after Him.

We may laugh the prophets out. But God laughs back. Dissipate His bestowals; steal for self what others have earned; break the decalogue from end to end. . . . The judgments of God are just and sure. Every page of history so attests. Equally they attest the way to prosperity. "Serve the Lord with fear.. . . Kiss the Son. . . Seek first the righteousness of God . . . and plenty again showers the earth." "Blessed is the people whose God is the Lord."—Rev. R. W. Redpath.

Association Activities

Complete returns of the vote on the Bible bill for required daily Bible reading in all the public schools of Arkansas show the following: for the bill 69,694; against, 53,460; majority for the bill, 16,234; total vote, 123,-154. This victory is all the more significant in view of the fact that the seven amendments which appeared on the ballot along with the Bible bill were all defeated. We are receiving letters from various parts of the country congratulating our Association and Dr. Fleming on this great victory.

Following the completing of his work in Arkansas, Dr. Fleming returned to Michigan to take up again the campaign in this state in which our Association, in cooperation with the Michigan Citizens' Committee on the Bible in the public schools, has been carrying on. He has been interviewing prominent citizens interested in the campaign and speaking in a number of cities and towns in the Southern Peninsula. Arrangements have been made for a field day in Grand Rapids the first part of January, on which this cause will be presented in union meetings in churches in different sections of the city, by Dr. Fleming and Dr. Martin. The Michigan Legislature convenes on the first Wednesday of January. It is the intention to have a Bible bill introduced early in the session.

Mrs. N. O. Pritchard of our staff, who arranges Mrs. Shepard's speaking engagements, spent two weeks in December at her home in Milwaukee, Wisconsin.

Dr. R. H. Martin and Mrs. Lulu Loveland Shepard attended the annual meeting of the National Conference of Organizations Supporting the 18th Amendment at Washington, D. C., December 10th and 11th, as the representatives of the National Reform Association, Dr. Martin was reelected treasurer of the Conference. They also attended the National Temperance Council held at the same place on December 8th and 9th.

Under the direction of Mr. Wycliffe McCracken of our staff the pageant, "The Freedom of Liberty Bell," was presented to a large audience in the high school auditorium of Grove City, Pennsylvania, on the evening of December 3rd. Arrangements have been completed for its presentation at Canonsburg, Pennsylvania, under the auspices of the W. C. T. U., on January 15th and 16th.

Mrs. Shepard came from Ohio in time for the Annual Conference and business meeting of the Association. Since that time she has been speaking in Pittsburgh and vicinity with the exception of three engagements, two in Washington and one in Philadelphia. Her audiences have been large and enthusiastic.

The commendatory letters we are receiving of our prohibition leaflets and the wide demand for them, are proof of their excellence and also that they are meeting a real need. Following are excerpts from a few of these letters:

A prominent Pittsburgh pastor writes: "Thank you very much for The Wet Metropolitan Press and Prohibition propaganda. I used it quite effectively last Sabbath morning." (Later he ordered 1,500 copies.)

A prominent business man of Quincy, Massachusetts writes: "Let me congratulate you on your leaflets, 'The Wet Metropolitan Press and Prohibition.' You are quite right in stating that these wet newspapers have more influence on the mind of the mass of our people than any other thing, and when they distort news and falsify facts as they do it is indeed serious. You do well to urge people to turn on the light, present the facts, protest and send letters for publication."

The pastor of a church of 2,000 members writes: "Will you kindly mail me 300 copies of your prohibition leaflet, 'Lest We Forget.' This is just what we need to inform and hearten our folks in facts."

Prof. Henry W. Farnam of Yale University writes: "Your letter of the 23rd containing four leaflets on prohibition came a few days ago and I thank you sincerely. These leaflets are excellent and in accordance with your offer I am asking you if you can send me a thousand copies each of numbers 1 and 2. There is to be a great law enforcement luncheon here week after next, and I want to have these leaflets placed at each seat. Though you offer to send these free, I shall be glad to pay for them at the rate printed, namely $1.00 per hundred."

Write to our National Reform Association office, 209 Ninth Street, Pittsburgh, Pa., for a supply of these leaflets. $1.00 per 100.

Mrs. Shepard's Letter

So frequently people say to me, "But, Mrs. Shepard, are not the Mormons and their faith quite similar to our own, except for the polygamy?" And I am compelled to inform them that polygamy is not the worst of the evils in "The Church of Jesus Christ of Latter Day Saints."

There has come to my desk an Ogden, Utah, paper of November the 24th, giving in full the address of one of the teacher apostles of this so called church and I am going to quote at length from this speech. He made a most earnest appeal for members of the Mormon Church to marry according to the laws of God and said, "such a marriage can only take place in a Mormon Temple;" "that the government of the United States does not reach into heaven, consequently those who marry by civil authority, when they pass from this life, will find their marriage is of no effect in the kingdom of God;" "That those who marry in this life, according to the laws of God, will receive the blessings of the kingdom of God in the eternal world which gives them the power to bear children throughout eternity;" "That the family relationships will continue throughout eternity and men will be endowed with godhead and will become higher than the angels."

In emphasizing the value of the mortal body as a means of progress, he called attention to the teachings that the great condemnation of Satan and those who were cast out of heaven with him, is that they are denied the opportunity of having a body and must remain as unembodied spirits. These evil spirits are constantly attempting to take possession of the bodies of persons in that mortal existence because they appreciate their value.

The speaker continues, "all who have dwelt upon this earth, all who are now living and those who will yet be born into mortality are the *sons and daughters of God.* We are all the offspring of God and He is our heavenly father. If we have a father in heaven, there must also be a mother. This is not blasphemy, as some suppose it to be, but it is common sense."

This apostle declared that, "the Latter Day Saints Church is making a wonderful impression upon the world, and that the churches of the world have changed their ideas since the coming of Joseph Smith. The difference between the Latter Day Saints and others is that we have the true gospel in its fullness and they haven't got it."

Annual Conference and Business Meeting

THE annual conference and business meeting of The National Reform Association was held in Pittsburgh on December 1st and 2nd, 1930.

"The best annual conference we have had in many years," is what many said who attended the two sessions of the conference, the first session in the afternoon in the First Presbyterian Church, and the second in the evening of the same day in McCreery's dining room. The attendance was good. The addresses were all of a high order. The spirit was fine.

The afternoon session was under the auspices of the recently formed Woman's Auxiliary to The National Reform Association and was presided over by Mrs. S. K. Cunningham of Pittsburgh, President of the Auxiliary. Two excellent addresses were given at this session—the first, by Hon. J. W. Vickerman, President of the Pennsylvania State Adult Bible Class Federation, and formerly President of The National Reform Association, on "How to Meet Wet Propaganda." The second, by Mrs. Lulu Loveland Shepard of our own staff on "Defend the Rock."

About 200 persons, a representative group of ministers, public officials, lawyers, teachers, business men and last, but not least, Christian women, assembled at 6:30 at McCreery's for the evening session. An excellent dinner was served, after which those present were delighted and inspired by the toasts and addresses given. Dr. A. R. Robinson, pastor of the Sixth United Presbyterian Church, was toastmaster. His father was one of the outstanding leaders of The National Reform Association in earlier days. Like his father, Dr. Robinson is a champion of public righteousness. He introduced the speakers very acceptably and related his earlier connection with The National Reform Association and with The Christian Statesman.

Dr. T. D. Edgar, a former President of the Association, was introduced and spoke briefly on "Our Cause." The following were also introduced: Mrs. S. K. Cunningham, Mrs. Lulu Loveland Shepard, Dr. William Parsons, Dr. J. C. Carpenter and Dr. W. S. Fleming, the last of whom spoke briefly on "Our Victory in Arkansas," in which he had a prominent part. The two addresses of the evening were made by Dr. W. Wofford T. Duncan, pastor of the Emory Methodist Episcopal Church, Pittsburgh, and Mr. Ben H. Spence of Toronto, Canada, a journalist and now Washington, D. C., representative of the Toronto Star. After praising the press from a mechanical and efficiency point of view as one of the marvelous institutions of our country, Dr. Duncan criticized it for its unfair treatment of moral questions, especially of prohibition. He said, "The press claims only to reflect public sentiment, not to create it. It does reflect public sentiment, but it also creates it. If not, then it must abandon its claim as an educational agency, which it naturally refuses to do. As a creator of public sentiment, a moral educator and consequently an influence that molds men's lives, we, as moral leaders in the community, can justly hold it responsible for what it teaches. When it deals with moral conditions in the community, it should at least be perfectly fair to both sides of a moral issue, and, we believe, should champion the position of the better element of the community.

"The prohibition issue has suffered at the hands of the wet press the most serious, insidious and unfair bombardment that has ever come to any moral cause. If the same attack were directed against traffic laws, income tax laws, anti-gambling laws, to say nothing of the laws against theft and murder, these misdemeanors and crimes would soar skyward in a few years. That the prohibition cause still lives is testimony to its inherent and popular support."

"Canadian Liquor Systems" was Mr. Spence's subject. He gave an array of facts regarding the liquor situation in Canada under government control which prove beyond point of doubt that this system of dealing with the liquor problem is a failure in Canada. Excerpts from his address appear elsewhere in this issue of The Christian Statesman.

The annual business meeting of The National Reform Association was held on the forenoon of the following day in the Second Presbyterian Church, Pittsburgh. Reports were

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In the evidence of such teachings, we are amazed and shocked to read in the Mormon Elders' Journal of November 25, 1930, that the Mormon Elders had had the privilege to broadcast their message several times over a Radio Station in Altoona, Pennsylvania. They were refused a corner on which to hold their street meetings in Altoona not over three months ago by the civil authorities; but they glory in this victory because the Radio activity will give them a greater opportunity than could dozens of street meetings. They also boast over the successful meetings they are having in the prison of that city.

In another article they tell of "the great numbers they met at the York, Pennsylvania, Fair, where they had a booth and gave out information and literature regarding the history and teachings of their Church, and caused many to realize that perhaps there is something to Mormonism."

And still another propaganda movement is disclosed in their Journal. They have had an elder from Utah lecturing throughout the eastern part of our country on "Marvels of Ancient America," which is nothing more or less than the efforts of the Mormon Church to prove that the "Book of Mormon" is just as much the word of God as is our Holy Bible. This address was given in the Northside Park in Pittsburgh, and later was presented in branches of the Y. M. C. A. at Washington, Pennsylvania, and McKeesport, Pennsylvania.

Many ask me what they can do against this cult, and I feel that there is something that can be done right now. Write letters of regret to the Y. M. C. A. Secretary who would open his building, which is wholly supported by Christian funds, to those elders who are unchurching all other churches. Address letters to the Radio W. F. B. G. in Altoona, Pennsylvania, and kindly tell them how you feel about their broadcasting activity. Keep in touch with your fair associations and see that no Mormon booths are permitted.

If every Christian would be as active in building up the Church of the living God as the Mormons are active in testifying to the power of Joseph Smith and his restored gospel (?), what great things we could accomplish for our Master!

The work at fairs was carried on throughout many of the eastern states this fall, and the Mormons claim that it was an "eye-opener" to thousands of people and that many promised to investigate the teachings of "The Church of Jesus Christ of Latter Day Saints."

We, who love the home and the Church and the nation, must be active in a defense of all that we hold most sacred. God calls us to be up and doing. May we heed the call.

presented by the chairmen of the different departments of its work—publication, field, finance departments—by the treasurer and president of The National Reform Association, and from the Board of Directors.

From these reports we present a few of the more outstanding accomplishments of the year as follows:

SOME NATIONAL REFORM ASSOCIATION ACHIEVEMENTS—1930

1st: Speakers, specialists in their own field, giving messages almost daily from pulpit and platform.

2nd: Winona Lake Assembly program July 8th to August 7th, 31 addresses.

3rd: Christian citizenship messages go out to 20,000 people each month through The Christian Statesman.

4th: A series of seven up-to-date leaflets on Prohibition published. 300,000 copies (1,200,000 pages) which have created a wide interest and have been distributed in high schools, colleges, clubs, Bible classes, churches, etc.

5th: Much literature on other lines—Mormonism, Bible in the public schools, the Sabbath—distributed.

6th: Young people's Bible in the public schools essay contest. Young people from 12 states participated. $115.00 in prizes given. Prize essays published.

7th: The pageant, "The Freedom of Liberty Bell," using a cast of 100, carrying a great patriotic temperance message, presented 12 times.

8th: Brief of 8,500 words on "Christian Public Education the Solution of the Crime Problem" presented to President Hoover's National Commission on Law Observance and Enforcement.

9th: Bill requiring daily Bible reading in the public schools of Arkansas carried by a popular vote November 4th, by a majority of 16,234. 500,000 boys and girls in Arkansas schools brought into daily contact with God and His Word as result of this campaign.

10th: An aggressive campaign against Mormonism carried on, Mrs. Lulu Loveland Shepard speaking on this subject from 20 to 30 times per month.

11th: Legislative work on behalf of National Education, Motion Picture and Anti-Alien representation bills before Congress and against 7 anti-prohibition bills before Congress.

12th: A "Crusade" against the wet metropolitan press inaugurated.

13th: A Woman's Auxiliary to the National Reform Association organized.

The following Directors of the Board, whose terms had expired, were reelected for a period of three years: Dr. E. A. Crooks, W. J. Aiken, Charles N. Hanna, Dr. T. D. Edgar, Rev. R. W. Redpath, Dr. Ella M. George and Dr. G. E. Brenneman. Dr. W. Wofford T. Duncan, pastor of the Emory M. E. Church, was elected to take the place of a former member of the Board who has recently removed from the Pittsburgh district, and Dr. A. R. Robinson, pastor of the Sixth U. P. Church, was elected to fill the vacancy created by the resignation of Mrs. R. B. Robinson.

Dr. R. H. Martin, President of the Association, presented a program of work for 1931 on the basis of a budget of $100,000. This program was unanimously adopted and follows:

PROGRAM OF WORK FOR 1931

I. Research work under our Research Bureau as follows:

1. **The Sabbath**
   Continuing of investigations regarding Sabbath laws, court decisions and opinions. Investigations of local contests involving Sabbath ordinances or referendum.
2. Securing up-to-date information on the various phases of prohibition for use in The Christian Statesman, leaflets and on the platform.
3. Investigations as to the extent to which scientific temperance instruction is given in the public schools and methods of instruction.
4. Further investigation as to the legal status of the use of the Bible in the public schools, the extent to which the Bible is being used in the schools and methods of its use.
5. Investigations of the extent and methods of Mormon propaganda.

II. The Christian Statesman.
The monthly publication of The Christian Statesman, probably one-half of the issues devoted to special subjects as the Bible in the Schools, Sabbath, etc.
The wide distribution of special issues with a view to reaching persons of influence on the special subjects treated in the issue. Continued publication of The Clip Sheet.

III. Literature.
Special attention given to the preparation and publication of suitable literature, with a view to providing adequate and up-to-date literature along all the lines included in our work.

1. The Sabbath.
   a. Preparation and publication of a manual on the Christian Sabbath.
   b. Leaflets on the Sabbath and our Sabbath laws.
2. Bible in the Schools.
   a. Leaflets for use in state campaigns.
   b. A booklet or booklets to take the place of Dr. Fleming's "Bible in the Schools or Chaos in the Nation."
3. Prohibition.
   Adding to our already published series of seven leaflets on prohibition.
4. Mormonism.
   Bringing up-to-date former publications and adding new ones.
5. Leaflets on the home, marriage, divorce.
6. International peace.
7. Fundamentals of Christian Government.

IV. Public Platform.

1. Subjects to be given prominence by our field force:
   Mormonism and family life; Bible in the Public Schools; The Sabbath; Prohibition, Law Observance; International Peace; The Fundbath; Prohibition, Law Observance: International Peace: The Fundamentals of Christian Government.
2. Increase of our field force by adding speakers.
3. Securing place for our speakers on programs of summer assemblies, Winona Lake and others.
4. That we make special effort to present our National Reform ideals and program by means of pageants.

V. The Radio.
That we undertake to arrange for addresses over the radio.

VI. Legislative Work.

1. The Sabbath—participating in state contests and in local contests where Sabbath ordinances are involved.
2. The Bible in the Schools.
   Michigan campaign for bill for Bible reading and Bible teaching in the public schools. Assisting in other states as occasion demands. Probable efforts through Courts to secure decisions on Bible reading and teaching in the public schools.

VII. Sponsoring Bible in the Schools essay contests for young people.

VIII. Carrying forward "Crusade" against the wet metropolitan press.

IX. Extending work of the Association through the recently organized Woman's Auxiliary.

X. Securing of finances to support our program.

1. From speakers in the field.
2. Through solicitation by letter from the office.
3. By getting on the budget of individual churches.
4. Through appeals on behalf of special campaigns.
5. Through personal solicitation of persons of means.
6. Through the Woman's Auxiliary.
7. Through a financial representative.